

One Sheet against the  
**QUAKERS.**

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*By* **RICHARD BAXTER.**

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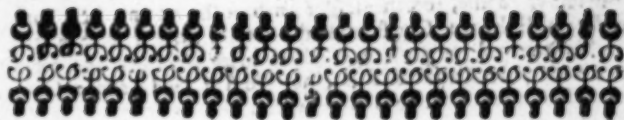


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One Sheet against the

# QUAKERS.



HE lamentable ignorance and ungodliness of too many of the common people, and the pride and self-conceitedness of many Professors of godliness, and the weakness, unsettledness and giddiness of others, doth give advantage to all sorts of Hereticks and Deceivers to make their attempts with hope of success. And to our wonder, grief, and shame we see, that scarce any of them are so

grossly unreasonable and vile, but they get some followers in most places where they come: And when this wind ariseth to try our Congregations, and neighbours, the light, unstable, chaffie Professors are carried away. And though one sect have carried away some of them, and another hath risen and condemned that, and carried away more; and another and another have done the like by them; yet still the next sect that riseth up, is as confident that they are in the right, and as zealously vent their own conceits, and condemn all others, as if they had never been warned by the examples of so many before them, whose confidence hath left them in contempt, like Prognosticators, Wizards and false Prophets, that will be bold to prophesie of uncertain events, though so many of their predecessors have left their names to the derision of posterity; We cannot wonder therefore, if among other sects, the Quakers (with their German Brethren, the Paracelsians, Behmenists, and Seckers) do step in and take their turns in the game; who will come down with greater shame then most that have gone before them, when they have plaid their part.

The man that will stand safe, and look on the folly and misery of all these sects, with prudence to his own advantage, must be *A sincere Catholic Christian*, saved from Infidelity and Impiety: Having

one God, one Mediator between God and man, one holy Spirit; being a member of that one Catholick Church, which is not confined to the sect of Papists, or the sect of Anabaptists, or any sect, but containeth all the true Christians in the world, though some parts of it be Reformed and pure, and others more deformed and corrupt: having one Catholick Rule; the Word of God; and a Catholick Love to all Christians in the world, with a care and desire of their welfare, proportionable to their severall degrees of loveliness, Being my self a member of this Catholick Church, and finding my self on the Rock which the Gates of Hell shall not prevail against, the security of my station encourageth me the more boldly to do my part in defending the cause of God, against the assaults of all these deluded ones; and particularly the Quakers. And if any man find in himself the least temptation to like of their way, I shall here give him those Reasons in a little room that move me to conceive, that no Christian, or reasonable man, should be a Quaker, or approve of, or excuse their way.

*Reason 1.* The Quakers (with the Seekers) deny and revile the Church and Ministers of Christ, and yet cannot tell us of any Church or Ministry which is indeed the right, and to be preferred before these that they do despise. If the Quakers are of no Church themselves, they are no Christians; and then they are Infidels, Atheists or Heathens. If they be of the Church, let them tell us which is the Church that they are of. They renounce the Church that we are of: and that is the only Church on earth, containing all true believers in Christ. They have not told us of any sect but their own, which they take to be the true Church: And he that takes the Quakers to be the only Catholick Church, must deny the Church and Christ himself, if he understand what he saith. For the Quakers are but of a few years standing: They rose from among the Papists, Seekers, Ranters, and Anabaptists but a while ago. And if Christ had not a Catholick Church before then, and ever since his Ascension, he ceased to be Christ in Office, the Head and Saviour of the Church: For no Church, no Saviour; No body, no Head: No School, no Teacher: No Kingdom, no King: No Wife, no Husband. So that its all one to say, that the Quakers have made a new Catholick Church, when there was none before; and to say, they have made a new Christ, where was no Christ before. This Argument the Papists abuse upon false suppositions; but it is only the Catholick that can make just advantage of it, and may better ask the Papists, [*Where was your Roman Catholick Church before 400. or 500. or 600. years after Christ?*] then they can ask us, [*Where was your Church before Luther?*] Where there were visible Societies of Christians, there was a visible Church. I dare not be of so narrow a Catholick Church as the Papaf

Papal is, much less as the Quakers or any upstart sect; I profess my self a member of a far wider Catholick Church then all of them set together; in which I hope to live and die.

*Reason 2.* No wise man can be a Quaker, because their Religion is an uncertain thing; And so is not that Religion that must save us. The things that they agree in, besides the furious opposition of others, are but a few broken scraps of Doctrine, which they never yet set together, as making the substance of their faith: I never met with man that heard of any sum or body of their Divinity, Faith or Religion, which they have published: No not so much as in a Catechism, or short Confession: Nor did I ever hear that one of their Speakers did ever recite the substance of their belief. If they know not yet the contents of their own Religion, they are too blame to be so zealous for it, and thrust that upon others, which they know not themselves: and well may we stay till they know it better, before we become their followers for we know not what. The Christian faith is known long ago, even this 1600 years, and more. If they say that they wait till the Spirit revealeth it; I answer, The Spirit hath revealed and sealed the Christian Faith long ago: though it must transcribe it out of the Scripture into the heart of every believer. The Spirit is not given now to make us a new Religion, or new Gospel, *Gal. 1. 8, 9.* but to cause us to believe and receive the old one. I abhor any Gospel or Religion that was not made 1600. years ago at least. If they look for a Spirit to make them a new Religion or belief, they have not, and expect not the Christian Religion or belief. Well, and will any but a mad man let go his Christian Faith, before he know where to have a better? or for he knows not what? shall we turn Quakers merely because they bark and bawl at our Religion, Ministry and Church, before they once tell us where to find a better, or give us so much as a Catechism, or Confession to tell us what their own Religion is, which they would have us to receive? We know not but the sag-end of it that is yet out of sight, may be so abominable as to shame all the rest; I am resolved to be of no Religion that is kept in the pockets of men, and must not be all made known to the Church, as the Papists keep things undetermined, to make us new Articles of faith (*quod nos*, as they speak) when they please.

*Reason 3.* No man of Reason should be a Quaker, considering that among those scraps of their Religion which is made known, there is so much notorious falshood and ungodliness. Its like to have a good end that hath such a beginning. This falshood and wickedness cannot soder with saving truth. The very person of Jesus Christ many of them blaspheme, and speak allegorically and equivocally when they mention his name and nature, and so shew

that indeed they are not Christians. One of them lately spoke to a Christian in these words, [*I deny the God that thou worshippest.*] The Scriptures, many of them in my hearing and in others, have denied to be the rule of Faith and Life, and the Hebrew and Greek text they expressly said, they do deny. They reproach the Catholick Church, and the Ministers: They deny many of Gods Ordinances; not only the Baptism of Infants, but of any; and use not the Lords Supper: They deprave the Doctrine of Justification, denying the imputed righteousness of Christ, and trusting to that which is in them only: Many more such abominations they maintain, which certainly tell us they are not of God. If any man say that all of them are not of these opinions: I answer, What a fair distracted company are they already then, when they are of so many minds, and we are never the nearer knowing what they hold by hearing and reading the sayings of so many!

*Reason 4.* Besides their false pernicious Doctrines, their Practicall Religion doth much consist in notorious wickedness, injustice and uncharitableness. I shall here instance but in three parts of it.

1. Their very preaching and zealous talk is much, if not most of it, malicious prating against Gods servants, (3 *Joh.* 10.) and railing accusations and reviling words; yea lyes and flanders; impudently charging that upon the Ministers of Christ, which they have not so much as a reasonable pretence to accuse them of. There is scarce a scold heard among us in seven years time, that useth so many railing words to the basest that they quarrel with, as these people will use familiarly in their Religious exercises against the faithful servants of Christ. Nay I have had more railing language from one of them in one letter, then I ever heard from all the scolds in the Countrey to my remembrance this twenty years. And no servant of Christ who hath learnt of him to be meek and lowly, can believe (if he be well in his wits) that this is the language of the Spirit of Christ. He that being himself reviled, reviled not again, 1 *Pet.* 2. 23. and hath commanded us not to eat with a railer, 1 *Cor.* 5. 11. and hath given such an odious Character of such, 2 *Pet.* 2. 10, 11, 12. *Jude* 8, 9, 10, &c. will hardly own them for his best servants. If we may judge what Countrey men are of by their language, these are not of heaven, nor fellow-Citizens with the Saints, that so reproach and rail at Saints. And it is the more impious in that they entitle God to it, and think they do him service, by reviling his servants: yea, and abuse the phrases of Scriptures to it; as if they might call such by any names which God hath called the worst of men by; Even dogs, wolves, greedy dogs and hirelings, children of the Devil, and enemies of all righteousness, hypocrites, Devils, with abundance such.
2. They break the fifth Commandment by open dishonouring of Magistrates and Ministers, and impenitently

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justify themselves in all. They will not only deny civil honour to the Magistrate, but revile him if he displease them. Their language is like the rebellious followers of *Corah*, *Numb. 16. 3. Te take too much upon you — wherefore lift ye up your selves above the Congregation of the Lord ?* 3. Many of them live idly and disorderly, going up and down the Countrey, and living on the bread of others, and not working with their hands, contrary to a *Thess. 3. 6, 11.*

*Reason 5.* The worst of all is, that they behave themselves like Malignant enemies to the very Cause, and Church, and Gospel, and Servants of Jesus Christ. And if they be of the Serpentine brood, they cannot be the only servants of Christ sure. Most of them that I have seen, have an altered countenance, looking upon every man that they suspect to be a Minister or a friend to the Ministry, with such detestation and hatred, as if malice it self had chosen their faces to demonstrate its complexion in. Their very design, Religion and work, is, to make the people hate the Ministers and revile them as they do, as if this were a mark of a converted man. And besides this Ministry (as much as they revile them) who have we to carry on the work of the Gospel? A mean wit may easily see what would come of the Gospel, and of the Church, and the souls of men, if the Ministry were hated, rejected or cast out. Dost it go well with any Nation on earth without them? Name me the place. Will the Gospel be propagated without Preachers? Or have you better enough if all these were down? Where be they? that we may see and know them. He that would destroy the Commanders, and Magistrates, is like to be an enemy to the Army and the Common-wealth. They take the same course against the Church and Cause of God, as the malicious enemies in all ages have done; even to oppose the best and painfullest Ministers. Such as the Heathens tormented, and the Papists burnt, and others silenced, these men choose out to vilifie and oppose. Mark when they come to any Town, whether they do not ten times more oppose the Ministers that spend themselves in private and publick labours against sin, then they do the most ignorant or vicious men. Cannot we see whose servants they are, when we see who they fight against, even the choicest servants of Christ? It is a wonderful thing that even Malignant enemies shall be thought to be Christs only servants by any that know what it is to serve him, or what an enemy differeth from a friend.

*Reason 6.* Moreover that part of the Quakers peculiar Religion, which consisteth not in error and Malignant impiety, is very much of it made up of childish unreasonable suppersies. When they have called me Dog and Devil, and abundance of such names, and I have asked them what was my fault? forsooth, it was that I was

called Master, that I stood above the people in a pulpit, that I preached by an hour-glass, that I preach by Doctrine, and Use, and such like. And doth the Christian Religion consist in such ridiculous accusations as these? Doth God lay mens salvation upon an hour-glass, or a Pulpit, or being called Master? Little do I care what they call me, or where I stand, so I may but be heard: or whether I have glass or clock. As for the grounds of these silly cavils, I have shewed in [*The Quakers Catechism*] how weak they are. Christ doth no more forbid the title of [*Master*] then of [*Father*] or then [*sitting is the uppermost seat*] as you may see in *Mat. 23*. And seriously would these wise men have no man called Father, or sit uppermost? It is the proud affectation of honour, and the abuse of it that Christ doth forbid, and not the thing; when he hath made it the first Commandment with promise, that children (and so all subjects and inferiours) must honour their parents and superiours in the Lord. See what a difference there is between this sort of propheticall people, and the ancient Prophets and Apostles of Christ. The Apostles of Christ did preach up Faith, and Hope, and Love, and a Kingdom consisting in Righteousness and Peace, and Joy in the holy Ghost, and not in meats or drinks, Circumcision or uncircumcision. But see now a new generation of preachers; and what is their message? I am ashamed to mention it. They go about the world to preach down hour-glasses, and pulpits, and tithes, and the title of *Master*; Do you think that the salvation of the world doth lie upon this Doctrine? They come to preach down ribbons, and lace, and prints, and cuffs: O glorious and excellent Doctrine, for children to make sport with!

*Reason 7.* Moreover their Malignity doth blind them to make that the principal Cause of their rage and revilings against the Ministry, which is plainly agreeable to the will of God, and necessary to the Churches good. The principal sin which we must be hated, reproached and cast out for, is, that we take either Tithes or other set maintenance. And where is this forbidden? They liken us to the covetous Priests among the Jews who neglected the work of the Lord, and looked every one for his gain from his Quarters: And do they believe that God was then against paying Tithes, or that this was the sin of those Priests that they took Tithes? Let them read *Mal. 3. 8, 9, 10.* and judge, and be ashamed [*Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole Nation. Bring ye all the Tithes into the Store-house, that there may be meat in my house, and prove me now herewith, saith the Lord, if I will not open the windows of heaven, and pour you out a blessing.*] And Christ himself saith of them that sithed Mink and Annise, [*These things ought ye to have done, and not*



to leave the other undone, Mt. 23. 23.] And Paul saith, 1 Cor. 9. 6, 7, 11, 12, 13. [Have not we power to forbear working? Who goeth a warfare any time at his own charge? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or, saith not the Law the same also? — If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.] God ordaineth it, and the Quakers make a new Religion of railing at it. The Law of the Land ordaineth it: and God bids every soul be subject to the higher powers, and saith, the resistors receive to themselves damnation, Rom. 13. and yet the Quakers expect salvation by resisting. The tenths are the Churches, and not the peoples: And God saith, *Thou shalt not steal*: And yet the Quakers make a Religion of teaching the people to steal or defraud others of the tenths. In the Apostles daies men sold all and devoted it to God, and laid it down at the Apostles feet; But now we ask not men for a penny, they are taught by the Quakers to deny those tenths which be none of their own; forgetting that *Ananias and Sapphira* were struck dead, for retaining half their own, when they had devoted it to God and the Church. But I have said enough of this to them in two Books already, viz. The Defence of the *Worcestershire* Petition, and the Quakers Catechism.

*Reason 8.* The Quakers way is too cruel and uncharitable to be the way of God. They damn the most humble, holy, faithful servants of God; to whom God hath promised salvation. All the Ministers and Churches of Christ that adhere to the Ministry, they pronounce them, children of the Devil: and as soon as they do but hear a man speak for the Ministry, though they know nothing of his life, they can presently tell that he is an Hypocrite and child of the Devil; so quick and sagacious they are in damning men, as if they were as forward to it as Christ to save, and pleased as much in cursing, as good men in blessing. Yea they must venture into the Throne of God, and ordinarily take on them to know mens hearts, to judge them hypocrites. Those that dwell and walk with God, and have lain longer at his feet in prayers and tears, than any of them, and walk in uprightness in the midst of a malicious world, and spend themselves in the work of God; even these must be damned at a word by a boy or wench that's but a Quaker, as confidently as if God had bid them speak it. And thus they repeal the Gospel it self, the ground of our salvation, which saith, that *whoever believeth shall not perish*.

*Reason 9.* After all their sins, they most impudently pretend to a  
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sinless perfection. They are not content that we allow of a perfection in kind, which is our sincerity, or a perfection of parts, which is our integrity, or a perfection of eminency or high degree: all these we do allow of; and we desire an absolute sinless perfection, and confess it is our commanded duty. But they maintain that many of them are without sin altogether. Though *James* saith, *In many things we offend all*, *James* 3. 2. and *John* saith [ *If we say that we have no sin, we deceive our selves, and the truth is not in us: If we say that we have not sinned, we make him a liar, and his word is not in us*, 1 *John* 1. 8, 10. And *Christ* saith, that *the whole have no need of the Physician, but the sick*, *Mat.* 9. 12. So that by this you may see that the Quakers suppose themselves to have no need of *Christ*, and so the word and truth is not in them. They dare say it seems, to God or to the Redeemer, We will not be beholden to thee for the pardon of any more sin, or for the blood of *Christ* to that end. They will not say, *Forgive us our trespasses*: For what need they a *Christ* and pardon that have no sin? And thus they suppose themselves to be in heaven already! For if they are perfect and sinless, whats that but a great part of heaven? and how is it that they have not the beatifical vision, and be not with the Angels! for what can hinder them but sin? Nay it seems, they take themselves to be as perfect as *Christ* himself. For what can they have more then a sinless perfection? And see here what an unhumbléd people these are that dare think so highly of themselves; and how shameless, to boast of sinless perfection, even with railing and other sin in their mouths, or open in their practices and Doctrine.

*Reason* 10. And in this and many other Doctrines, they do so openly comply with the Papists, that we may plainly see that the Jesuites and Fryers are their Leaders. This hath been proved by many Confessions, as I have shewed elsewhere. The Papists make the Scripture a dead letter, no sufficient Rule of faith, or Judge of Controversies; and so do they. The Papists cry down our Church and Ministry, and so do they. The Jesuites cry up free-will and sufficient grace to all, and a common sufficient Light, and so do they. The Papists do extenuate imputed righteousness, in setting up inherent: and so do they. The Papists place most in external abstinence, and observances, and seeming austerity; and so do they. The Papists say the Pope is not the Antichrist; and so do they. The Papists say that they can keep all Gods Commandments, and have a sinless perfection; and so do they. Many other of their Doctrines they maintain. So that you may easily conjecture, that Quakers do but prepare you to be either Papists or open Infidels, at last.

*Reason* 11. Their Doctrines are self-contradictory, and therefore they cannot be of God. They say that all men have a sufficient  
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light within them. And yet they go up and down preaching with great zeal and violence. And what do they preach? is it light or darkness? If darkness, who would have such Preachers? If light, what needless labour is this, when all men have sufficient Light already? And they will revile the Ministers as blind guides, and tell their people they are all in darkness, and the way to damnation? And yet all have sufficient Light within them? If all, why not the Ministers, and their people? Are not they men?

*Reason 12.* Consider also how suitable their Doctrine is to the Interest and Pleasure both of the Papists and the Devil? When they damn all the Ministers and Churches of Christ, how can they please the Devil better? O what would he give them that this were but true? Now the Kings of France and Spain are striving for part of Italy or Flanders; if you say, This Countrey is all the King of Spain, and none of it the Kings of France, is not this for the interest of Spain? So Christ and the Devil are striving about the souls of men, and you step in and say of almost all the Church of Christ, yea of the most eminent godly Christians, [*all these are hypocrites, and the children of the Devil*] is not this for the Devils interest, and are you not the Patrons of his cause against Christ? And if you do but unchurch all the Reformed Churches, the Papists will give you a fee.

*Reason 13.* The Doctrine and practice of the Quakers is contrary to the experience and holy nature of the Saints. They have found a renewing light and life by this Scripture and Ministry which the Quakers make so light of. They tell our people, that our Ministry doth no good, and none are the better for it: which the experience of many thousands doth confute, who can say as the man in *John 9. 25.* *One thing I know, that whereas I was blind, now I see.* Moreover, the Christians nature containeth in it a Catholick Love to all the Saints, and they honour them that fear the Lord, *Psal. 15. 4.* And therefore it is quite against their holy nature to damn and reproach the Saints, and call them the children of the Devil; and to dishonour and spit in the faces of them that are their fathers or guides in Christ, that watch for their souls as men that must give an account, *1 Thes. 5. 12. Heb. 13. 17.* They cannot be so barbarously ungrateful, and so rebellious.

*Reason 14.* The Quakers are unlikely to be better then other men, seeing they are so notoriously Proud. Pride is an high esteem of our selves, with a desire to be highly esteemed by others. And this they manifest openly without all shame: some may take them to be humble that judge by their cloaths and crying down high titles. But alas it is a childish Pride to be Proud of fine cloathes. This is too low a game for them to play. The greater the matter is that men are proud of, usually the greater is their pride: It is the

the supposed Spirit of God, and extraordinary holiness and inspiration and abilities that they are Proud of. Do you need any proof? How could the Devil himself shew Pride more notoriously? when they proclaim themselves perfect without sin; can they yet think highlier of themselves, or speak highlier of themselves, then this? What is proud boasting if this be not? And when they pretend to know mens hearts, which is the prerogative of God; and to speak by inspiration: when they condemn almost all the Church of God, and vilifie the holiest of his people; as if they should say, [*Stand by; we are more holy then you; you are all ungodly in comparison of us*] When they revile the ablest godly Ministers, as if they said, [*Come down thou deceiver; thou ignorant man, thou hypocrite, thou dog; and let us be the Speakers that can do it far better then thou; that are more understanding, holy, self-denying and sincere.*] Is not one half of this their ordinary speech, and the other half their practice, when they set up themselves to speak in the stead of Ministers, yea and proclaim their own goodness to the world? I confess I never saw greater appearance of Pride in men.

*Reason 15.* They plainly discover a persecuting spirit. For what man can in reason think but that they that run up and down the world to bring the Ministry into hatred, and call them greedy dogs and Devils, and judge them to damnation, and call on the Magistrates and people to cast them out as dung, would quickly use them thus themselves, if it were in their power? Will they persuade others with such exceeding pains and zeal to that which they would not do themselves? And they that so damn our godly hearers, would not they persecute them also: I confess I make no doubt of it, but if they had power, many of them would do more then silence the ministry, even persecute them to death as their Ancestors have done.

*Reason 16.* What reasonable man would turn Quaker that seeth the common fruit of their Doctrine? What good do they where they come? but make people have both godly Teachers and people whom they loved? and doubtless Love is Christs work and Sheep-mark; and envy, strife and hatred is the Devils. They break people into Divisions, and set them a reviling, and cast their spirit into a malicious mould and tincture of bitterness, and bring in confusion and abominable error: And to say that this wisdom is from above is to glory and lye against the truth: No, it is earthly, sensual, devilish. For the wisdom from above is first pure, then peaceable, gentle, easie to be entreated, &c. *J.m.* 3. 13, 14, 15, 17. The fruit of their labour is to make some silly professors turn Malignant enemies of the Church, and to shew themselves humble, to cast off some points or lace, and wander about the Country, and at last many of them fall into distraction.

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*Reason 17.* And its no great encouragement to us to turn Quakers, when we consider who are their followers and society that make all this ado in the world. Very few experienced, humble, sober Christians, that ever I heard of that turn to them? but its the young raw professors, and women, and ignorant ungrounded people that were but novices and learners in the principles, and such as are notorious for self-conceitedness and pride, being wise in their own eyes. And most of all these that ever I heard of, were Anabaptists or the members of some such Sect, that by their division and error were prepared before.

*Reason 18.* So that tis an evident judgement of God upon those people that turn Quakers; and a punishment for their former sin. Because they received not the truth in the love of it, that they might be saved, God giveth them up to believe a lye, *2 Thes. 2. 10, 11.* Because they were false to the light revealed, and unprofitable under precious helps, and proudly disobeyed and slighted their faithful guides, God giveth them up as a prey to these devourers: And who would choose that for his Religion, which is nothing but a dreadful judgement of God upon proud, dividing, self-conceited, ignorant men, especially of the Anabaptists?

*Reason 19.* They are already in Divisions among themselves, as few as they are: As the contention between *Naylor* and his followers, and *Fox* and his followers, and others of them shew.

*Reason 20.* And to make all their delusion a more odious wickedness, they father it upon the holy Ghost, and would persuade the world that they speak all their most wicked speeches by his inspiration or command: and say [*Thus saith the Lord:*] and [*the Spirit of God within me saith thus or thus.*] O horrible impiety! when they dishonour the very Word of God, the Righteousness, yea the person of Christ, they say, God bids them do it, and indite all as from the Spirit of the Lord, when they speak against the Doctrine of the Spirit. They cry down the union and love of the Saints, and the Ministers and Ordinances of Christ, and say, the Spirit bids them do it. When they pronounce damnation against Gods Church or holy servants to whom Christ hath promised salvation, and the Spirit sealed it, yet do they prophanelly make the Holy Ghost the author of their wickedness. I think there's not a whore or thief, or swearer in the Town or Country, but might as justly say, The Holy Ghost commandeth them to whore, or steal, or swear. Yea when some of them preach *another Gospel*, they father it on the Spirit: when *Paul* saith, If an Angel from heaven preach other Gospel then had been preached, he should be accursed, *Gal. 1. 8.*

*Reason 21.* The Quakers themselves renounce (in words) the Ranters and the Papists, as a deluded sort: But the Ranters and Papists hold the substance or greatest part of the Quakers Doctrine,

in which they differ from us. Yea the Ranters did fall into trances as they do; and spoke just as they against the Ministry and Scripture: Yea the Drunkards and all Profane ungodly Malignants cry out against the same Ministers, and same exercises and ordinances, and same Churches and godly people as the Quakers do. Now let any man judge that hath not forsworn all wit and reason, whether it be likely that the Holy Ghost would inspire a generation of new Prophets, to acquaint them with the same points, which Ranters, Papists, and Drunkards knew before, and could have taught them without the Spirit? Or whether the same point be Heavenly in a Quaker, and Hellish in a Ranter, Papist or Drunkard? And whether the Quakers have not condemned themselves in condemning these sects that hold their opinions? And whether it be likelier that Ranters, Drunkards and all Malignants, or the holy and faithful Ministers and people of Christ should in these points be in the right?

*Reason 22.* And if I had any cause to be weary of the Christian Catholick Reformed Religion, what reason have I to turn Quaker any more then to any other sect? why not to the sect of Papists as well? or to the Anabaptists, or the Antinomians, or Libertines, or Familists, or Socinians, or such like? How do they prove that they are more in the right then all these? What do they bring to satisfie a wise man that they only among all these and many other sects are in the right?

*Reason 23.* Moreover, the way by which they prevail, is not by producing any evidence: For they renounce that, and offer you all on the Authority of the Spirit within them; and therefore they must prove that Authority, and their Revelations and Divine Mission by Miracles, or such supernatural means, before any reasonable man can believe them: Unless you will believe every man that saith, he is sent of God. I have askt them to shew their Commission from God, or prove that he sent them, and not one of them would ever do it, but tell me I was blind, and he had the witness in himself: But why must I believe him that saith this more then other men? Can I see the witness in him? He must be a witness to me if he will have credit. The Ministers of Christ do not call you to receive their Doctrine upon the Authority of themselves or their own Mission, but of the Apostles and their Mission, from whom they prove they had it, and who sealed it with Miracles long ago: And therefore whether we were Ministers or no, you have reason to believe us, when we prove our Doctrine to be from God, as delivered by Apostles in Scripture, and Sealed by the Spirit: But Quakers that give us their Doctrine on a new Authority within them (and so Behmenists, Paracelsians and all Enthusiasts) and Papists that give it us on their own Authority as above or before the Scripture Authority,

Authority, these are bound to prove their pretended Authority by Miracles, if they will be believed by wise men that love their salvation.

And we see that it is by the Novelty, and the seriousness and earnestness of speech, and threatening Hell to poor people, that frighteneth in their followers to them, and not by evidence of truth. I have urged many of them to name one truth which the Quakers held, but what we hold as well as they: and I could never yet hear of any one.

*Reason 14.* Lastly, they teach but such like Doctrines, and take the like course as many of the ancient Hereticks did (of whom *Epiphanius*, *Irenaeus*, and other Antients will give you a full account.) Presently after the Apostles daies just such Hereticks as these arose and troubled the Church: And they brought themselves to shame by their wickedness, folly and division, and God was still against them, and brought them to confusion! And so all along through most ages have they sped, even down to the *David-Georgians*, *Wegelsians*, *Familists*, and the like of late. And shall we play an old game as if it were a new one, where all have sped so ill before? And shall we run our selves into the fire, which hath consumed such Heresies through former ages?

To conclude, as I am sure it is not an unwillingness to be informed, but the knowledge of their gross deceits, that hath caused me to oppose the Quakers; So I beseech all young and raw Professors, to consider impartially of these 14 REASONS; and withall to bethink themselves, 1. What a doleful case it is that Professors of Religion should be so ignorant, loose and unstable; and God and his word should have no more hold of them, but that any consistent sect that riseth up shall presently carry them away, even with nonsense, or that which a child might see through? O what a shame is this to your profession? 2. What an heavy judgement is it to your selves to be self-condemned and self-divided from the Church, *Tit. 3. 10, 11.* and carried away as chaff with every wind of Doctrine, *Ephes. 4. 14.* and to prove rotten in a day of tryal! Know you not that Heresies must arise, that those that are approved may be made manifest? *1 Cor. 11. 19.* 3. Would you not turn Jews and Infidels, and renounce Christ himself, if you had but some body to cry you? Its most likely that you would. For an Infidel can put a far greater shew of reason upon his cause, in opposing Christ, then these Quakers have yet put on theirs! Well Sirs, as ever you would stand fast and be saved, 1. See that you be serious Christians, and true to the light received; and prepare not by unholy hearts and lives, to be forsaken of God. 2. Stick close to the Word of God. 3. And to a faithful Ministry; and obey their Doctrine. 4. And to the Unity and Catholick Peace of the Church. 5. And to the communion of Saints. 6. And to the Spirit which still concurs with these.

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FINIS.